

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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Right and Light.

The First Cause of all causes we call God; by descending terms, Father and Mother; Being and Will; Truth and Love; I am and I do; Spirit and Matter; Religion and Science. The religious instinct is inherent in the human race. A recognition of God is the fountain of goodness, and source of truth. The desire to be and do good, is religion. The desire to know how, why, and when to be good, is theology. Spiritualism is the soul of all systems of philosophy.

The rudest of races have their philosophical theologicol cosmogony; and some of the most civilized and cultured of the races have not been exceeded, in absurdity, by the most savage, in their theories of creation, the being and attributes of God, the nature and destructibility of matter, etc. This is under the general law, that "light is sown for the righteous—the doers of right; and darkness of the understanding for the violators of law, physiological and spiritual."

It is a historical and present fact, that a highly-civilized nation, like the French, are, to a large extent, seeking happiness through the exercise of the same passions, and by the excitement of the same senses, that it is sought for by the Hottentots.

"In Paris, pleasure, or more properly, sensuality, appears to be carried to its highest possible summit."—*Swedenborg*.

The nobility and serfs of Russia, if not equally sensual, in the use of their absorbing and procreating powers, the balance is in favor of the serfs, who, by poverty and the necessities of existence, are kept in a more simple physiological condition; their passions not being inflamed by abnormal excitants, in drink and food; while the nobles are as full-fed horses, each one neighing after his neighbor's wife—the abuse of nutrition and reproduction.

It has come to pass, that while in the wisdom of God, "the world by wisdom"—material and sensual theology—"knew not God," it has pleased God, by the foolishness of preaching, and the ministration of the Spirit of God, acting upon the same senses that evil acts upon, has saved them that believe, from the indulgence of glut-

tony and drunkenness, and from fruitless sexuality, which has been more emphatically the work of darkness, whether by the married or unmarried, as it is the most concentrated form of human evil.

The priests of Nature—Pythagoras, Diogenes, Plato, Seneca, and the Stoics, enjoined self-control, and, to a great extent, self-denial of the senses, as did the Avatars, like Confucius, Buddha, Zoroaster, Jesus; they touched each other.

The material worlds! the spiritual worlds! Why, is it not *all* spirit, in different stages of unfoldment, from the stand-point of Deity? *All spirit*, more or less externalized, down to the earths, which are first, gas and ether, then granite, rock and diamond. *All matter*, more or less attenuated, sublimated, etherealized, up to the lowest spirit sphere, and thence up to the heaven of heavens.

Jesus inherited physiological and moral conditions derived from a long line of self-controlling, self-denying ancestry, concreted into an organized body like the Essenes, who, throughout the Jewish history, did not eat animal food; nor did they fight or marry. This gave Jesus an advantage over all other human beings, Adam and Eve not excepted: because their innocence and goodness was that of the baby-hood of the race. As a child, his aspirations were upward, towards the seventh heaven. A comparatively-few of his countrymen and women, of the Jews, approximated the high religious status to which he attained.

It should be distinctly remarked, that it was in goodness, rather than in intellectuality—in religion rather than in theology, that he excelled. "Whence hath this man this knowledge, seeing he knoweth not letters," plainly indicates that he belonged to the order of human beings who were called to externalize God on this earth in *their lives*, rather than in deep, great, and grand philosophical and scientific theories, explanatory of the mysteries of creation to the human understanding. His work was to make human beings good and true lovers of God, and companions of angels; as social beings, to learn them to love one another with a pure heart, fervently; to pray, rather than study.

This was religion; and "none but a good man can be a true philosopher."

When Paul came up, who was also of a good philosophical and intellectual stock, and had been educated in all the learning and culture of the Jews, he taught theology—the science of the religion of Jesus. It was an effort of the human mind to comprehend the height and depth, and length and breadth of the work of human redemption, and to systematize and explain it logically.

During the first three centuries, the religious organizations having all things common, created by the holy Christ Spirits acting upon the emotions and affections, and operating in the hearts of the lovers of righteousness (not mere lovers of knowledge), stood the test of internal corruption and outward persecution; but they finally succumbed, and a Gentile bishop led the Jerusalem Pentecostal Church: a fit type of the "man of sin," who was to inhabit the most holy temples in the Gentile world for twelve hundred and sixty years of educational preparation of its heathen people to receive the Christ of God in the female Order, through a female Messiah, as the Jews had received him in the male order through Jesus—a male and female Christ manifested through male and female human beings.

During the reign of Anti-christ, Spiritualism operated to create a mixture of elements. Hebrew, Christian, Heathen, Mahomedan, and everything in heaven and on earth—all the spheres being confusedly blended together—the relation of the natural and spiritual worlds was abnormal, represented by three unclean spirits, like frogs (amphibious) proceeding out of the mouth of the dragon—heathenism; of the beast—the Catholic, Protestant, and Greek Churches; and of the false prophet—the heretics and witnesses: false miracles, false relics, false confessions and absolutions; false piety, which thought killing was doing God service; false marriages, doctrines of devils; false everything. Whoredom, adultery, fornication, are terms plentifully used by divine religionists, to represent the commingled wickedness of these so-called Christian Churches. "Babylon the Great, the Mother of Har-

lots—Whores ;" by which obnoxious terms, the reforming daughters of the Roman and Greek Churches, and State Governments, are not inaptly designated.

As in the days of Jesus, the Essenes—the ancient Quakers; and the Sadducees—the ancient Materialists—alone escaped his denunciations; so, in our own time, the modern Essenes—true Quakers; and the modern Sadducees, organized into the American Governments, in our day, of all others, go the most unrebuked by the "seed of the woman"—the followers of Ann Lee,—who are bruising, in themselves, the head of the sensual powers and passions of Christendom, the lust of sexual indulgence; the nude statue and black crooks of this "Murder of the Innocents" age, which has legalized monopoly of the life elements; thus making war and the destruction of embryonic human beings a society necessity, in order to hold in check population, which continually presses on the means of subsistence in cities, towns, and villages.

It is said, that the private character of Swedenborg, from youth to manhood, was altogether irreproachable. He opened the portals of the invisible world, which the Protestants had closed, to keep wicked men and women from coming back to them, as they had been in the habit of doing under the Catholic rule; so that they were like people who shut the door against their enemies, by refusing to admit even their friends, the angels.

Never was the simile of the ladder which Jacob saw, so appropriately illustrated as in the case of this seer. He was a believer and follower of Jesus in his first advent upon earth. He began, as Assessor of Mines in Sweden, and went up the ladder of the sciences to the great First Cause. Like his ante-type, John the Baptist, he lived a celibate life. "He complains that his scientific labors were not appreciated; that his productions are looked down upon, by a number of political blockheads, as mere scholastic exercises, which ought to stand back, while their presumptuous finesse and intrigues step forward. He said the beginning of nature was identical with the beginning of geometry."

"He discovered the science of crystallography, or law of crystals. Every metal has particles of its own, of a peculiar form; the same being true of all mundane substances, from the rocks to the most etherealized elements. The various shapes of these atomic crystals cause the different tastes, smells, and feelings which attach to them. He appears to have labored to apprehend the origin and arrangement of matter in the earths, and also, to appre-

hend the nature and condition of the intelligent atoms which compose their social organizations, and are the inner worlds, so far as he found entrance thereto. He affirmed that the object of his mission was, to 'demonstrate immortality to the natural senses:' that is, Spiritualism. His prevailing idea was, that external objects were the product of internal powers and and forces." 7

The Social Evil.

"And now, also, the axe is laid unto the root of the trees." John, 3:10.

It was the peculiar mission of the first founders of Shakerism to bear testimony against the "social evil," in all its phases, legal and illegal, and in all its relations and bearings in human life; hence, it was reported that they condemned marriage; but this was a mistake—they only condemned the abuses and evils cloaked under it, holding it to be exclusively a civil right, and not a Christian institution. And when it was incorporated into the Christian system, in the outer court, in the Apostles' days, it was considered more of an innovation than from divine authority—hence, it was said: "Brethren, the time is short that remaineth; that both they that have wives shall be as though they had none."

America is destined to take the lead in all the reforms of the 19th century. Through the power of the invisible, operating through a visible agency, great and mighty things have been accomplished, and still greater things remain to be met and overcome. Seeming impossibilities belong to the past and not to the present age of the world. Various opinions are entertained by reformers as to the *best* manner of disposing of the "social evil." It seems to be a principle inherent in human nature, and been handed down from time immemorial; like some old chronic hereditary disease, hard to eradicate, and too delicate a subject for public discussion. Yet, reformers say something *must* be done, and this false delicacy must be laid aside before *science* can be brought to bear successfully against it. True!

But, we say, the reason why reformers in the past have not been able to reform the world, is, because they have not been sufficiently *radical* on this point. Now we propose to begin at the root of human depravity, and put away the cause, that the effect may cease. "And now, also, the axe is laid unto the root of the trees," etc. Man in scripture is compared to trees and known by his fruit; and it may be that we have *all*, in the past, eaten apples very improperly. *Trees* are in the plural and implies both sexes, because both sexes are involved in the social evil.

Perhaps there is no sentiment more common concerning its *origin*, which is implied, if not expressed, than the fact, that had it not been for the transgression of Adam and Eve, in the Garden of Eden, we should not have been found in this fix; or, in other words, the social evil would never have existed.

The cause of the "social evil," and the root of human depravity is traced back to Adam's transgression; to a lawless *principle*, which was never essential to the reproduction of the

human race—the excessive indulgence of which, is the great problem now up for discussion. In scripture language, the principle is called by different names; "lust," "flesh," "old man," "forbidden fruit," "man of sin," "son of perdition," "carnal mind," "devil," "dragon," "evil," "which the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," etc. (2 Thes. 2:8.) Which are all synonymous in their signification. But the great question is, what shall we do with it? This is the problem—How shall we eradicate it without destroying the human race? *Science* cannot do it; if it could, it would have been done long ago. *Philosophy* cannot do it; it has tried, and proved failure. But science and philosophy, combined with practical obedience to law and order, can do it; it has been done.

What has been done can be done again. It is of so long standing and so incorporated into the very heart and core of humanity, that we admit the difficulty. The principle in and of itself is lawless—is not subject to any law, neither indeed can be, when left uncontrolled by a superior and higher power. The principle is *bad*—it is *wicked* in the extreme!—it has been tried before the High Court of Heaven, and found guilty of the most abominable crimes; the earth, itself, bearing witness against it; and the sentence pronounced by the Court and Judge of all the earth, is, *death*.

It is doomed to crucifixion, by a daily cross and self-denial; that is, total abstinence; starving it to death by inches, until the principle is entirely eradicated from the soul. This can be done without extinguishing the human race, by recognizing two orders of people, viz.: the natural order, and the spiritual order—separate and distinct. These two orders comprise the whole family of man, and admit of different grades and degrees. Each order is governed by its own laws.

Two great problems have been solved in the United States within the last century, viz.: the actual practice of a "virgin life," and "community of interest," without the aid of nunneries and monasteries; where the sexes enjoy social and daily intercourse, and preserve their chastity from year to year, and have for the last seventy-five years. They prefer keeping the higher law. This was so new and strange at first, that the world did not believe that this profession of life could be actually produced and carried out.

Elder F. W. Evans, of Mt. Lebanon, N. Y., one of the most progressive minds of the age, in a letter to North Union, dated May 25th, 1868, said: "For the first fifty years, the question of there being a resurrection order on the earth, and quietly living pure, celibate lives, was always met with the scoffs and jeers of the world, with the charge that they did not so live; that ended the argument.

"Thus the world called in question the fact of any living lives of chastity. Eighty years have passed away, and that fact, now, is no longer called in question. Hundreds of men and women have lived together, maintaining a close, social relation, upon the basis of pure celibacy, for eighty years in succession, known to the thinking, philosophical mind as a prob-

lem not to be (but is now) solved. This fact, Henry Vincent will make known on his return to England." J. S. P., North Union.

Anastasis.

This word, which is rendered *resurrection* in our English version of the New Testament, has two important meanings attached to it by Jesus and the Apostles, and these so intimately connected that the use of one immediately suggests the other. One signification is, a *new, spiritual life*, which succeeds the sensuous life in the Christian believer; and the other, an *endless existence*. In fact, when the term is applied to Christians, the two ideas, usually, are completely blended. We see how closely connected these were in the mind of Jesus, from the words he addressed to Martha, who was bewailing the death of her brother. "Jesus said to her, 'Thy brother shall rise again—anastesetai.' Martha said to him, 'I know he will rise again in the resurrection in the last day—en to anastasei en te eschate hermara.' Jesus said to her, 'I am the resurrection and the life; and whoever lives and believes in me will never die.' The same union of the two ideas is also observed in the reply of Jesus to the Sadducees, who denied that there was to be any anastasis—any rising to a future life. Which of the seven brothers, they ask, is to have the woman whom they each married, if they all live hereafter? The answer is, "Those having been deemed worthy to obtain that life and the resurrection from the dead—tou aionos ekeinou kai tes anastaseos tes ek nekron—neither marry nor are given in marriage; nor can they die any more."

These two meanings we find also blended in the Apostle Paul's argument in reply to those persons in the Corinthian church who denied the resurrection of the dead. "There is a sensuous body—some psychikon—and a spiritual body." "The first man is from earth, and the second is from heaven." "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "When this mortal shall have put on immortality, then will be fulfilled the recorded saying, 'Death is swallowed up in victory.'

These two thoughts, it is safe to say, are the prominent ones in the mind of Jesus and of Paul whenever they allude to a future life. Life in God, the heavenly life, is the resurrection, and that is to continue forever. So completely does the idea of the Divine Life fill their minds that it is as though there were no life in the human race where that is not—all else is death. The Apostle Paul represents himself as eager to rise out of this state of death. "If by any means I may attain to the resurrection from the dead," that is, from among those who are dead. All who are destitute of this spiritual, heavenly life, are the dead. It matters not whether they are in or out of the physical body. This spiritual life is the life of the last day, the day of the Messiah, the eternal age; and this he was striving with all earnestness to gain.

It is worthy of notice that, in his argument for the resurrection addressed to the Corinthians, he speaks only of *Christians* as *actual* subjects of the resurrection. From this fact some have drawn the conclusion that a part

of mankind, in the view of the Apostle, are to be annihilated, or else to remain forever without hope of everlasting life. This is because they have supposed the Apostle to be speaking of an event that is to be accomplished in a brief period of time, and not to continue throughout the Messiah's reign until his work shall be completed. A proper attention, however, to the course of his argument will satisfy any one that no such idea can be deduced from it. Having given his proofs of the appearance of Jesus among the living after his crucifixion by the Jews and the Romans, he exultingly exclaimed, "Now has Christ been raised from the dead, the first of the sleeping ones. For, since death has intervened through a man, resurrection, also, has come through a man; for, *as all die in Adam, so all will be made alive in Christ*; but every one in his own order; Christ, first, then those who are Christ's in his coming—en te parousia autou. Then—in due course of time—comes the end—the completion of his work—when he shall have destroyed all rule, and all authority and power opposed to God's. For he must reign until he put all *enemies* under his feet. *Death, the last enemy, shall be destroyed.*"

It is to be observed, that the Apostle declares all will be made alive, but they will be made alive in Christ. None but Christians are subjects of the resurrection, in the essential, sublime sense of the term, yet none are excluded from the privilege of becoming such. This he puts beyond a doubt by the sweeping declaration, "*All will be made alive in Christ*," in which the *all* that are to be made alive in Christ are contrasted with the *all* that die in Adam. He speaks elsewhere, it is true, of those who are to be punished in the time of Christ's coming, but the penalty meted out to them is just that which their offenses merit, according to the age in which they live. It is the diken olethron aionion, a term similar to that which Jude employed when speaking of the guilty inhabitants of Sodom and Gomorrah—the diken puros aioniou—the penalty their offenses demanded in that age. Death and hell are to be destroyed; and, unquestionably, the penalties resulting from violated law, which are more severe the greater the light which one sins against, are means which the Being of Infinite Love uses for the destruction of these enemies of everlasting righteousness. There can be no escape; the penalty is just as certain to follow crime as day to follow night. And as transgression of the divine laws has been, in one way or another, universal among mankind, there was no impropriety in the Apostle's regarding all as in a state of death, while he proclaimed a way of deliverance from it for all men.

The mode of deliverance is not an arbitrary one; not that of a partial, fitful, passionate being, nor of one who takes pleasure in displaying his power so as to overwhelm with terror and amazement the human soul, and to confound the sense of right and justice implanted in man. God works so as to confound the plans of the proud and self-sufficient, yet always so that his methods of working commend themselves ultimately to the highest reason of his creatures. The Apostle Paul speaks of the resurrection as occurring in a

moment, in the twinkling of an eye, and yet it is evident, from his statement that each person is to be raised in his own order; that he refers only to the commencement of the work in the individual soul, which may, in fact, be as sudden as the language represents, and yet not occur, in many cases, until after a long preparation in the person for it. His own conversion to Christianity was remarkable for its suddenness, and yet he represents himself as striving to the utmost to attain to the resurrection from the dead. "I have not yet gained, I am not yet perfect, but I am pursuing so as to gain the prize of my high calling."

The resurrection, then, in its essential nature, may commence in this state of being, and in the case of the Apostle, it did so commence. It was to him the introduction to a condition of happiness of which, while he adhered to his Jewish religion, he had no conception. It was a sun, illuminating his entire spirit. It was the rain which waters the tender plants of the new, spiritual life, causing them to grow and become strong. It was the inspiration of divine truth within himself, which made him the effectual preacher of righteousness wherever he went. It was the opening of heaven to his internal view, showing him the heavenly messengers descending and ascending, earthward and heavenward; showing him also, Christ himself, who stood by him and encouraged him in his efforts to advance his cause, and inspired him with strength and courage to bear the numerous persecutions to which he was subjected. The resurrection was to him a spiritual, heavenly life, whose characteristics were joy and peace, gentleness, kindness, and the ardent and abiding love of one who has been baptized into the element of love, in the place of pride, self-will, hatred and malice; unwavering faith in the infinite goodness of God that purposes and plans the welfare of all his creatures; the substitution of new and living hopes for old prejudices; the breaking down of old barriers that had been interposed by ignorance and folly between different portions of human beings, enabling him to love as ardently and work as earnestly for his Gentile brethren as for those of his own nation. This to him was a present resurrection; and so he represents it in his epistles to Christians. "If ye, then, are risen with Christ," he wrote to them, "seek those things which are above, where Christ sits at the right hand of God."

And yet it is plain, from his own words, that he regarded the resurrection, in its fullest sense, as something far beyond anything he had yet experienced. He was looking forward to a grand consummation of hopes that he had been led to form. There was a prize at the end of his course which he purposed to gain, a crown of righteousness which, as victor, he expected to wear. "When Christ, who is our life, shall be manifested, ye also shall be manifested with him in glory." This glorious manifestation was to be the fulfilment of his hopes, his complete deliverance from the state of death in which he still found himself, though he had been elevated already "to sit in heavenly places in Christ." That was to be not only freedom from the power of sin, but from the liability of ever again falling into sin.

In addition to this expectation of a glorious deliverance from the death of sin, there was an assurance in his mind that this blessedness was to continue forever. "For me to live is Christ, and to die is gain. I have a desire to depart and be with Christ, which is far better." His song of triumph, at the close of his argument for the resurrection, is not only that of the assured Victor over sin, but also of one who expects forever to wear his triumphal crown:—"O death, where is thy sting? O Hades, invisible world of the dead, where is thy victory? Thanks be to God who gives us the victory through our Lord Jesus Christ! Victory now, over that which gives to death all its force and bitterness—sin; so that we are elevated completely above it, living lives of purity and practical righteousness in spite of the enemies by whom we are daily beset! Victory in certain prospect over all the foes we now have or may yet have to encounter, until we shall, each, be able to say, 'I have fought the good fight, I have finished my course, I have kept the faith,—henceforth the crown of everlasting life is mine!'"

W. H. BURSELL.

POETICAL.

"The Shaker."

Hail! hail, thou welcome messenger of truth—
God speed thee, and sustain thee, thou art forsooth
Answer to long, long years of earnest prayers
And supplication to God that somewhere,
Or somehow his holy truths we should declare.
Thy sacred pages yet will light unfold,
More precious to a sin-cursed world than gold,
Diamonds and rubies; all the gems of earth
Fall before thee—of more intrinsic worth
Thou art by far. Thou art a chast'ning rod
Wielded in the mercy, truth and love of God.
That all may read and understand the Truth
From hoary-headed sage to prattling youth,
That whoever will, may come and be partaker
Of heaven's choicest boon, we send THE SHAKER,
Which will reveal the new and living way,
From darkness to an affluent day.
The mission of THE SHAKER to fallen man [Ann,
Is, God's love revealed through Christ and Mother
To teach mankind that unto him is given
To do God's will on earth, as done in heaven,
To break the shackles, let oppressed souls free,
Proclaim abroad the glorious jubilee. [sword
To unsheathe the bright and glittering two-edged
Of Gospel Truth, the spirit and power of God;
To enlighten souls, convict them of their sins,
And make them feel and know 'tis Truth that wins
Aye, Truth alone will stand, all else will fail,
Tis God's decree that Truth shall yet prevail.
O speed, speed on thou sweet angelic sound,
Convince the skeptic and the wise confound;
Strengthen the weak,—confirm the strong
To battle for the right, and to subdue the wrong.
Teach all mankind this Truth to fully know,
That in the depths of earthly hearts do grow
Gems of unrest, and, all learn this, would
You feed on heavenly manna—Angels' food,
And be forever happy, then BE GOOD.—
Take up thy cross and follow Christ the Saviour,
Serve God with thy whole heart, also thy Brother
Love as thine own self; and, wouldst thou at last
A home in heaven secure? All that thou hast,
Forsake; homes and lands, children and wife,
Brothers, Sisters, Father, Mother, thy life—
Thy carnal life surrender, lay it down
If thou wouldst reign with Christ and wear the crown
Of Everlasting Life prepared for those
Who've conquered sin, and all their inward foes.
Aye, friend, know this, and do this Truth believe,
That Christ lies not, nor yet doth he deceive;
Wouldst thou be his, and enter heaven's door,
Sell that thou hast and give it to the poor;
All selfishness be wholly laid aside
And all thou hast be willing to divide.

By this we do not mean that we must hate The person, or the thing—the selfish state The carnal mind, that loves a selfish few, This is the meaning, the good and true Are all of God, and we must love them all; These are universal—belong not to the fall,— These are Christ's conditions, none else will do, For those who would the narrow way pursue. Yea truly, 'tis a straight and narrow road That leads the Pilgrim home to heaven and God, No vulture's eye hath e'er this pathway seen, Nor lion's whelp hath ever trod therein; No ravenous wolf or other beast of prey Can walk this pure and holy, heavenly way, That leads the soul to Life, and to eternal Day. Many shall be called—the Chosen few— 'Tis they alone who daily will pursue The strait and narrow way, forsaking all For Christ's sake and the Gospel; who will fall Upon the rock, and there will broken be, And from all dress and sin be purged free, Who'll wash their robes in Blood, that of the Lamb, Through living works come up, the great I AM Alone to serve; who'll strive to know and do His holy will, the narrow way pursue, Whose every breath to Father, Mother, Son, Is, *Not my will, but thine* O God be done.

E. E. F.

My Shaker Home.

In a hamlet, remote from the thronged thoroughfares,
Where business and pleasure with folly abound,
I dwell in retirement, and breathe the pure air
That flow from the mountains which circle me round.
My home is so pleasant, contentment draws near,
And bids me rejoice in its pleasant retreat
So closely allied to that heavenly sphere,
Where discord no more may her tauntings repeat.

No edict from monarch nor empress I dread,
In a President's frowns nothing piercing can see; Christ, in his true order, I own as my head,
And love is the magnet which captivates me.
To the goddess of fashion we never bow down,
Thus saved from the trouble her votaries share,
A cap, smooth and modest, a neat tidy gown,
With kerchief and collar, my Sisterhood wear.

Our shoes are for comfort, and made to the feet,
Not so small to compress them and freedom destroy;
Yea, our understandings would be quite a treat,
To such slaves of folly as "Miss A. Long May."
Not with jewelled fingers our work we perform,
And pendulums hang in our clocks, not our ears,
No pearls, nor yet ribbons, our persons adorn,
They are deemed quite as useless as crocodile tears.

Our costume throughout is well fitted for those
Who prize health and comfort, 'bove fashion or
pride,
And find in a neat humble garb, more repose,
Than the gay, pimping lady, whose heart is outside.
What can adorn woman like virtue and love?
A heart full of kindness and heavenly grace,
These deck her with jewels and charms far, above
All that art can devise for the form or the face.

O let me be clothed in garments of these,
And thankfully toll in my plain Shaker dress;
For Wisdom's bright treasures which give the heart
ease,
And clothe me in raiment of true righteousness.
I'll toll for these blessings, these jewels of love,
I'll patiently suffer, that cannot be cured,
From under the cross never seek to remove,
To be by the world, or its follies allured.

B. K., Canterbury, N. H.

*A Chinese woman who exhibited her small feet in this country some years since.

More easy than to hear it, thrice,
Was always found to give advice.
Who plucks the great, who helps the poor
That spirit hate, this one adore.

Love is a gem of priceless worth,
Aye, more than all the gems of earth.

E. E. F.

Is War Compatible with Christianity?

How strange, that in the nineteenth century of the Christian era, there should be a doubt upon this subject! but, inconsistent as it is, a majority of the professedly followers of the "Prince of PEACE" would, no doubt, answer unhesitatingly in the affirmative. How often in religious tracts and biographies are soldiers taken as models of piety and of exemplary Christian conduct, and among their other virtues they are often described as being very much attached to their profession! their horrible trade of blood, masked with the name profession! How often is a *beneficent* God invoked for a blessing on the murderous weapons of war!

Across the Atlantic we behold one of the fairest countries of Europe devastated by a most needless and cruel war, where two millions of men endeavored to destroy each other by every means which ingenuity could devise; and the melancholy results of the conflict are now seen:—a desolated country,—towns laid in ashes—thousands upon thousands of men slaughtered in the prime of life; with hundreds of thousands of wounded and disfigured human beings; together with an immense burden of debt that will weigh heavily on their descendants for ages. Friends of humanity, listen, for a voice of woe is heard through the land! The weeping of desolate widows! The wail of the bereaved mother in her agony of grief,—and the pitiful sobs of orphan children! Even the victors, who, by the chance of war, are spared a desolated and ravaged country, bear a heavy share in its miseries: four hundred fathers killed in one regiment, in repulsing a sortie from Metz, leaving 1,070 orphan children, tells a mournful tale.

The Teacher, whom these warring nations profess to follow, said: "Love your enemies." "Bless them that curse you." "Do good to them that hate you." "I say unto you that ye resist not evil." "If a man smite thee on thy right cheek, turn to him the other also." Instead of doing this, they aim the deadly rifle at a brother's heart,—plunge the cruel bayonet into his breast—mow their brethren down in ranks with the ponderous cannon-ball, or cast their mangled bodies on the blood-stained ground with their worse than diabolical shells. What a commentary on human consistency is a battle-field,—a Christian (?) battle-field! where enlightened (?) men professing to follow the gentle and loving Jesus of Nazareth, meet in hundreds of thousands to tear each other limb from limb, like wild beasts! What a picture! it makes the Angels weep! But, some will say, "It cannot be helped; it is impossible to avoid it." Did Christ teach impossibilities? It has been avoided, and it can be avoided. The example of William Penn and his peace-loving Quakers, for 70 years in Pennsylvania,—where the government was sustained without any weapon more dangerous than the constable's staff, and during which there was not one drop of Quaker blood shed, surrounded as they were by powerful tribes of what have been called, "treacherous and merciless savages;" while the neighboring colonies were the theatres of Indian wars and

bloody massacres—defiantly contradicts the assertion! Neither soldiers nor savages will fight an unarmed peaceful people: Tecumseh when asked why he did not attack the Shakers at Busrow said: "What! attack people who will not fight? It would be a disgrace to the name of an Indian!" Witness again the instance recorded in history, when Alexander, incensed at the Jews for refusing to violate their oath to Darius by furnishing food for his army, marched to Jerusalem, with the intention of chastising them severely. They went out to meet him unarmed, dressed in white, with the high-priest, Jaddus, at their head. What a change was wrought in his conduct! After treating them with the greatest kindness, paying marked respect to their high-priest and exempting them from the payment of the seven years' tribute, he left them in the most friendly manner.

Non-resistance, as has been demonstrated in this and thousands of other instances, is practical, politic, humanitarian and *Christian*; war, on the contrary, is unwise, impolitic, unchristian and *diabolical*.

We appeal to you, friends,—brothers and sisters of our great human family—to unite your influence to banish from the earth this great curse of our race! Let all nations see in the calamities of unhappy France, the fate that has, or will, sooner or later overtake every warring nation. Let all who profess Christianity, see if their *practice* will bear the only test of discipleship, as given by its founder. "By this shall all men know that ye are my disciples: THAT YE HAVE LOVE ONE FOR ANOTHER;" and let those who would continue the barbarous *anti-christian* practice of war, hear his last warning, which has been fulfilled among the nations of the earth from that day to this: "They that take the sword shall perish by the sword."

W. C., Mt. Lebanon.

Plain Talks—No. 2.

Our warfare and weapons are not carnal; but spiritual and mighty when exercised with earnestness and wisdom. We are bold adventurers in a most extraordinary endeavor—overcoming the world! We have taken issue with the world; and against its allurements we mean to wage the most unrelenting warfare—knowing no such word as failure. The world, against which we turn our efforts, is composed of "the lusts of the flesh, of the eyes, and the pride of life!" We are charged with being contracted in our religious life—working only to the overcoming of the lusts of the flesh. We know this to be the root of the great tree of evil; and had better work eternally here, than attempt to kill the tree of evil by pruning among its branches. We find, that success in battling against the lusts of the flesh assures us of that peace which humanity, generally, know not of; nor can they know until, beginning as children in the school of Christ, they learn that A, B, C is self-denial to their animal appetites, that have made their souls so dyspeptic that the least morsel of truthful testimony against a carnal, fleshly life, abhorts them like a vomit, and they pour forth the vilest thoughts, feelings and perse-

cutions against the mediums of this testimony. Thousands, while knowing the lusts of the flesh to be their greatest enemy, implore of the Shakers not to destroy this god of sensuality.

We find that sensuality does not pay, physically nor spiritually; and that it is very unchristian in its mildest attacks—as observed in marriage, etc. We do not abhor marriage—we get along with it in our warfare against fleshly lusts, just as our great Captain did—by letting them severely alone! We ask of Christians to do no better with them. And here the argument comes in: "It is natural to desire marriage!" So it is; and our choice is to aspire above earthly desires, to inaugurate on the earth "thy kingdom come," which shuts out marriage, private property, and their consequences—misery, disease, war and famine; these are of the world and belong not among the resurrected!

Truly, we have taken an advanced step in a life of purity—under the self-denying restraints of a celibate life—while living as spiritual Brethren and Sisters in a common household—God's spiritual house! And while the unself-denying would feign disbelief in our accomplishment of this, and picture to themselves the horrors of "the eunuch for the kingdom of heaven's sake," we assure them there is a continual increase of comfort on our journey through life; that we never suffer anything, in consequence of *self-denial*, that will compare with their self-indulgences, even of the first nuptial evening—and then, how different the results of their sufferings and of ours! This brings an increasing purity, eternal in character; that brings with it disgust, disappointment, bitter anguish and soul-dilection, that grow not less with increased indulgence, but constantly make wide the gulf between their souls and God! "Oh, for a closer walk with God!" "Nearer, my God, to *thee*!"

And while, as before intimated, some choose to disbelieve our position in life, as regards our testimony against all fleshly lusts, in whatever form of indulgence, we mean to advance still farther in the work of self-denial, and leave all who love the world still farther in the rear. "Away from the world of fleshly lusts!" was the first of seven trumpets; six more are to sound; and the worldly will observe true Shakers engaging in advanced works of self-denial—progressing "from faith unto faith."

We view the habits of a worldly life—intemperance in fleshly lusts, in eating, drinking, swearing, tobacco-using and fighting—to be the refusal of the soul to increase in godliness; nothing can suppress these; but something can supplant them. And that religion is a false and worthless one, that does not present its subjects with substitutes for these, that speak of eternal enjoyment; that does not supplant them with food that stops that yearning for something—which something is spiritual advancement, and the true remedy, resurrection of life, and in our ways of life,—living as Christ lived; who neither lived in those lusts which the world glory in; was not a tippler; was never seen with cigar, pipe nor quid; would not fight; had good health—the result of tem-

perance in all things. We admit the world of humanity, generally, to be in our advance on the outward run; but, on the home-stretch, we feel ourselves nearer our Father's and Mother's home.

"Time is Money."

Seated in an easy chair, last evening, after the muscles had performed their share of the duties of the day, my eyes fell upon the above motto, ingeniously woven into an advertisement. It was an incentive to industry. Summing up the spare moments that frequently slip by unimproved, I thought how much of the symmetry and beauty was lost from our ideal of perfect manhood.

"Time is money." We can account for the origin of so singular a proverb, when we consider the fascinating influence of money on the human mind. Could three other words express so much of the hearts of men? While it speaks to us of the virtue of industry, it would have us toil at Mammon's shrine! The Angel of Wisdom lifting us upon the platform of the World! We will not object to the elevation. If we are below it, we must need come up; but I trust we shall not consider it the acme of human development.

Sentiment is at fault if it points us no higher. If it provides only for the body, it leaves a void within. Industry should be one of the first lessons of life. It is the secret of growth; but if that growth is too much toward materiality, it blunts the finer feelings and develops the animal rather than the angel.

When we weave our garland of mottoes to adorn the crown of Industry, we will write it, by putting our hands to work and giving our heart to God: **TIME IS MORE THAN MONEY.**

J. V. C.

"Hark, from the depths!" This wail comes from Philadelphia: "I look upon the present laws and relations of marriage, as the direct source of more pauperism, crime, disease, and death, than rum, tobacco, war, pestilence, and famine; and I speak not at random when I say this. Tobacco, rum, and war, are chiefly male accomplishments: pestilence and famine are confined to a few localities; but marriage is nearly universal. No condition, sex, nor locality where human beings exist, is exempt from the curse of this human foe! * * * * Perhaps I write too severely; if so, it is because I feel deeply that this truth is too true. * * * I have been in the camp of marriage; I know the rottenness of every fibre of this gilded monster, and nothing shall shield it from my piercing shafts, until its death-throes say—the deed is done!"

Comments: There are thousands, who, having been caught in the beautiful spider's web of marriage, feel as the above correspondent. But this individual, and the majority of his sympathizers, would be among the last to live totally abstinent from the gratification of their sexual appetites. The Shakers look upon marriage, under Mosaic injunctions, to be honorable; but neither it nor the practice of any lasciviousness is, or can be *Christian*. Neither Jesus, Angels of God, nor the Shakers are ever afflicted with the pangs of matrimony; neither soiled by sexual uncleanness nor individual vices.

War between Freedom and Slavery,

FROM THE CHRISTIAN STANDARD.

"Those whom Christ makes free are free indeed."
Was Mother Ann the first Enfranchised Woman?

Taking a view from the highest earthly standard, she was truly the pioneer in the battle between Slavery and Freedom, as touching the human soul.

She was divinely inspired, and illuminated by the light of truth. She broke the shackles which pinioned her to the affections of man on the earth plane; and by degrees arose, one fetter after another being severed, and falling, which gave new impetus to hope and freedom.

With agony of spirit, so intense as to produce bloody perspiration, her mind being invulnerable, she persevered with invincible courage, praying to God day and night, until she triumphed. No wonder she was reduced to a skeleton, under such extreme travail for the birth of freedom. In this prepared condition, the Christ Spirit proffered aid, illuminating and extending the hand of sympathy, which endowed her with wisdom and power to break the heaviest and strongest shackle, causing it to fall powerless. Then she arose in queenly majesty; in royal grandeur! Beautiful; especially to those baptized with the Christ Spirit. No powers of Earth nor Hades shall forge those fetters again. The powers of Liberty and Truth triumphed. There was joy in the New Heavens, a grand celebration! "A woman compassed a man!" "The wisdom of the wise was confounded!" This was the commencement of a new era, the beginning of the New Creation, the manifestation of the second Eve—coming forth, opening the graves of conventionalism, unloosing the mantle of creeds and dogmas, which bind both hands and feet. Thus untrammelled she was competent to compass man in every respect. She penetrated the dark recesses of the heart; no iniquity was hid from her searching eye. Man quailed and sank into insignificance before her penetrating spirit. Her love was equal to her justice. Merciful, divine; forgiving her enemies, their bitter and cruel persecution, their malignant slanders, scoffs and frowns. At length she reached the summit, where she stood emancipated, clad in her freedom suit—elevated above every sensual appetite and passion—"having the light of the Sun in her countenance, the stars in her forehead, and the moon under her feet." In this condition she could attract and lift mankind up to a higher standard, regenerated and emancipated. And shall not her followers, who are baptized by the Christ Spirit, who are living the same life, reach this summit—have the same power to lift up humanity, and set all captives free?

OLIVE, Har.

The fool gets mad at almost every call;
The wise man ne'er gets mad at all.

This rule is simple, certain, true,
Who takes offense will give one, too.

I ask no greater treasure, than
To be at peace with God and man.

To possess Emulation without envy, is a most enviable possession.

E. E. F.

Light and Right.

Health.

"It may be both interesting and profitable to notice the views and habits of Swedenborg, in relation to physiology—health. 'Seership, as a general rule, is coincident with abstemiousness, which is the direcet means of putting down the body, and (by the law of the balance) lifting up the soul; and, where seership is thus of itself, it leads to new demands from the soul, or new exigencies of temperance. We might instance the Hindoo seers, as examples of these remarks; or we might support them by numerous cases occurring in Europe, and even at the present time; not to mention that the germs of the experience are within every man's knowledge.'

As the man depends so much upon the dinner, and the dinner upon the appetite and the self-control, it is advisable to know what was the diet of a man so industrious, peaceful, and deep-eyed as Swedenborg. The following is his account of his first baptism into the spiritual world:

"I was in London, and dined late at my usual quarters, where I had engaged a room, in which at pleasure to prosecute my studies in natural philosophy. I was hungry, and ate with great appetite. Towards the end of the meal, I remarked that a kind of mist spread before my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, toads, and the like. I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height, and then passed away. I now saw a man sitting in a corner of the chamber. As I had thought myself entirely alone, I was greatly frightened, when he said to me, 'Eat not so much.' My sight again became dim; but, when I recovered it, I found myself alone in my room. I went home, and the following night the same man appeared to me again. This time I was not at all alarmed. The man said, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scriptures. I will myself dictate to thee what thou shalt write.' The same night, the world of spirits—hell and heaven—was convincingly opened to me, where I found many of my acquaintance, of all conditions."

Again, he says: "In the middle of the day, at dinner, I heard an angel saying that I should not indulge the belly too much at table; and there clearly appeared to me, as it were, a vapor exuding from the pores of my body like a mist, extremely visible, which fell towards the earth where the carpet was, upon which the

vapor, being collected, was changed into various little worms under the table, which burnt, or flashed off, in a moment, with a noise or sound. Seeing a fiery light in this vapor, and hearing a sound, I thought that thus all the worms that could be generated from an immoderate appetite, were ejected from my body, and thus burnt, and that I was then purified from them." From this time his diet became a constant harmony and preparation of his seership.

Sandel says, "He was never ill; he always enjoyed most excellent health; having scarcely ever experienced the slightest indisposition, except when in states of temptation. Health is the ground which great persons cultivate, whereby they exchange the light flying hours into golden usage. To them it is industry represented in its power,—the human riches of time. The minute-glass runs sand of centuries, when great ideas are in healthful moments. So it was with Swedenborg. The powers of his mind were matched with extraordinary strength of body. Health, in its whole sense, is happiness. His life, in all respects, was one of the happiest that ever fell to the lot of man. He says, 'I have had joys and happiness such as no other man, I suppose, has felt in the universal world; and these both were more and more exquisite than any mortal can imagine or believe.'

His biographer says, "It appears that he abstained from animal food from dietary considerations. At the same time, there dwelt in his mind a vegetarian tendency, pointing towards the future, or at least, what is the same thing, crying out from the past. He writes on the subject, in his 'Arcana,' as follows: 'Considered apart, eating the flesh of animals is somewhat profane. The most ancient people never, on any account, eat the flesh of either beast or fowl; but lived entirely upon grain, especially on wheaten bread, on fruits, vegetables, and herbs, and various kinds of milk, butter, etc. It was unlawful for them to kill animals, or to eat their flesh. They looked upon it as bestial, and were content with the uses and services that animals afforded them. But, in process of time, when men became as cruel as wild beasts, yea, much more cruel, they began to slay animals, and ate their flesh; and, in consideration of this nature in man, the killing and eating of animals were permitted, and continue to be so.'

God.

His first spiritual command of "Eat not so much," was placed over the portals of his study. His childish supposition, that God had appeared to him in person, was

owing to the gross physical condition of his body, the consequent dullness of his faculties, and his low spiritual state, at that early period of his experience,—a fallacy common to the seers and prophets of all ages, from Adam to Moses; from Moses to the modern spiritual mediums; and from these mediums to the instruments in the early Shaker spiritual manifestations. Subsequently, Swedenborg, like his brother, John the Revelator, became disabused, and declared that "God cannot be seen in person by mortals on earth, or in the heavens." He says, "there were angels who were sent to men, and who also spoke by the Prophets; but what they spoke was not from the angels, but by them; for their state then was such, that they knew no otherwise than that they were Jehovah. But, when they had done speaking, they presently returned to their former state, and spoke as from themselves." This is a true principle; and no human being, Jesus not excepted, has ever seen Deity.

Swedenborg further says, "The Patriarchal Prophets, Psalmists, and Evangelists, are not holy men; they are not even venerable, for the most part; but the voice of sacred history itself generally assails them: their names are unknown in heaven. There are no saints with earthly names; but only sinners, scarlet more or less. God's is all the glory. Abraham, Moses, David, John, are plain mortals, like ourselves, entitled to no great consideration, when their office is laid aside, and their divine insignia put off. The men after 'God's own heart' are only so for a time and a mission. Every one is after God's own heart for the functions that he does best; holiness is not involved. The 'chosen people of God,' were the worst of people: for redemption begins at the bottom."

FRAGMENTARY IDEAS.

Stability of the solar system.—"Though the solar system is liable to certain mutations, in the form and eccentricity of its orbits, of very long periods; yet its orbits return again exactly to what they originally were, oscillating between very narrow limits."

"At once, by a single effort of his genius, worlds innumerable, in congregated spheres, were beheld in harmonious operation, without end or limit. The boundaries of the Universe, so to speak, became to man at once illimitable; and the scattering goodness of the Divine hand, strewing mercies and blessings amongst unnumbered worlds hitherto unseen and unknown, and unconjectured, was a scene worthy of the Almighty."

"The most glorious and magnificent region in the material Universe,—the

heaven of heavens,—formed, as Swedenborg expresses it, of innumerable heavens in congregated spheres beyond or outside our own, was displayed, first to the intellectual, and subsequently to the ocular vision, when one universal blaze of glory burst forth on an astonished world, who beheld the Almighty traversing the innumerable spheres with the same flowing richness, beauty, and care, as is so conspicuous on this atom of a world upon which we dwell."

Thus, witnesses for the day, were Swedenborg and his followers, the Spiritualists. For long ages, the human race had been religiously impressed, but their rational faculties had been "held in duration vile."

Man hungered after knowledge which "State and Church" had withheld, by taking away the key of science, and substituting therefor, the senseless dogmas of superstition.

Light broke upon the religious world through Swedenborg.

Right began to be established in the *religious world* through Mother Ann.

In due time, these are now being joined together, and they are building up, or as Swedenborg expressed it, are "forming the new Heaven"—the New Church—that will not lust after an adulterous union with the State—the New Earth—nor seek to put together what God hath put asunder.

SEPTIMUS.

BIOGRAPHICAL.

Teachings of Ann Lee. (Continued.)

10. "Labor to feel the life of God in your souls; labor to make God's will your will; let it be your inheritance, your treasure, your daily occupation. Labor for the good of your souls, as though there were none on earth so needy of salvation as yourselves."

11. "In dealing with humanity, endeavor to understand their temperaments, and deal with them according to their creation. Some will need the plainness and severity of the testimony to bring them to a true sense of their condition; others will be saved by mercy and charity; they cannot be saved in any other way. Who wins souls to Christ, must needs be wise; but some never will find salvation except by feeling the judgments of God!"

12. To one who remarked that "he was full of evil;" Mother Ann replied: "Not so; you are not full of evil, for there is room in you to receive good; the conviction you feel for your sins, is good."

13. Some one sent Mother Ann a pair of velvet shoes; she returned them with the remark: "I choose to have my feet shod with the preparation of the gospel of Christ."

14. "Eat and drink with temperance. Let none abstain from food which they need; but let them not fail to serve God by the strength

of their food. The wicked eat and drink and consume it upon their wicked desires. Ye must not do so; eat hearty and with thankfulness; then go and do the will of God."

15. Some persons complaining that their food did not satisfy their appetites, Mother Ann replied: "Your bodies are not hungry; but your souls are starving for the bread and waters of life. Confess and forsake your sins; hunger after righteousness, and you shall be filled to satisfaction."

16. "Men and women can engage in the gratifications of their lustful appetites in this world; but if they do not learn to crucify the flesh, it will follow them into the world of spirits. Death does not destroy the passions, nor make them less powerful; souls in hell feel the strength of their lusts a thousand fold stronger than in this world; and finding no way to gratify them, their lust is their torment, and torments them according to the proportion of its rage.

"And further: they have to feel the wrath of God against that filthy nature; and this torments them, even worse than their lusts. The more people yield to gratify their sexual appetites, the stronger their passions grow, and the more their lusts will rise in hell against them; torment will take the place of their present pleasures.

"I see now, in vision, souls suffering hell enough to take *natural* life, for sins committed through generative lusts. They are bound in the prisons of suffering; and their torment could be no greater, if they were in a cauldron of molten lead."

17. "Souls who have had an offer of the gospel of Christ—to depart from sin and live a virgin life—but who reject the offer, will go into the world of spirits and wander in deep distress looking after God. I have seen some wandering, in despair of finding deliverance from the torments of their sins; weeping and wailing until, to appearance they had worn gutters in their cheeks! Flee, therefore, from the wrath to come, by sacrificing the causes of hell."

18. "You must forsake the marriage of the flesh, or you cannot be married to the Lamb, nor have any share in the resurrection of Christ."

19. "Some gifts of God are given to souls in perverted nature's darkness; not because they have repented, but to lead them into a repentance." Some asked: "What is repentance?" "To leave off the commission of sin, is the only repentance God accepts," said Mother Ann; "and this no one can do, only by an honest and faithful confession of every sin that he has committed, to those who are already saved from the sins he would repent of."

20. To some who kneeled before Mother Ann, asking her blessing, she said: "Kneel not to me; kneel to God; I am only your fellow-servant. If I reprove you, remember, I also love you, and desire to bring your soul nearer to my soul, and nearer to the Spirit of God."

"The Shakers never accept any, nor reject any; they admit many, leaving it for the Holy Spirit to prove whether they belong to their Society or not!"

R. W. EMMERSON.

To my Youth—No. 2.

Without watchfulness and self-examination, you cannot progress a single inch—without self-examination you will stumble as you go every day; not only so, but you will be a stumbling block in the way of other souls. A lack of the gift of self-examination is the reason why young people need to be examined by others.

They do things from an inward pressure of evil. Against this pressure a cross has to be borne. And that is the reason why Jesus taught his disciples to bear a daily cross; and it is just the same with you to-day as it was with the young disciples in Christ's day. And when he warned his disciples to watch and pray, he, in the course of his labors, added another word—pray and faint not—do not give up to the enemy.

One of the reasons why youth do not examine themselves, is, because they do not want to change. They want to remain the same kind of persons they have been—to follow their own natural way, and not God's way. Now that will never do—Jesus and his followers changed—turned from their own ways—came not to do their wills. The youth who stands stiff in his own will is not in a fruitful condition. Another reason why youth do not like to examine themselves, is, they do not like to read the record of their own doings as written on their memory—do not like to look at themselves, because they have been yielding here and there, from the path of right, and so have been co-workers with Satan, and so much under his power, as to be afraid to say to him, "get thee behind me, Satan;" have not simplicity enough to tell themselves and their parents the truth, and so shame the Devil.

In examining natural objects, men are not content with their ordinary vision; they use helps—examine things microscopically, and are much pleased to have the microscope open up something they could not see with their naked eye. Now, how is it possible for any person to know himself, if he will not examine himself with his own eyes. Those who do, will have the help of other eyes, that see clearer and further than their own; in this way "God helps those who help themselves." But those who have eyes and see not, shall wander—stumble and fall in the dark—the darkness of their own will.

It may be asked, how can the gift of self-examination be gained and maintained? The answer is, by continually exercising it on all you do, by night and by day. Persevere therein, till it becomes pleasant—becomes a delightful duty. Then you will know for yourself, experimentally, and truly, that "Christ's yoke is easy, and his burden light." I omit saying anything further on this interesting parable; exercise your own mind upon it, and gather information from others on the subject. And when you get through with this parable—this beautiful casket, there are others equally beautiful.

There is the casket of the Fig Tree; of a grain of Mustard Seed; of a little leaven; of the Prodigal; of the unjust Steward; of the Beggar and the Rich Man; of the Man who thought

too highly of himself; of the unjust Judge; of the Man who went into a far country; of the Man who planted a vineyard; of the Woman and the lost sheep; of the lost Sheep; of the Tares; of the Shepherd and the sheepfold; of the net and the Fishes, and the Casket of the Pearl of great Price. Every one of these caskets contains gems illustrative of the kingdom of heaven; where lust has no place—even the uncleanness of marriage is not permitted.

Blessed are those who have a part in that kingdom, never to go out.

I will now say a few words on the two-fold life in man. Jesus said, "flesh and blood cannot inherit the kingdom of heaven."

Now, all the animal creation are flesh and blood; and are brought forth through the action of the propensities; and we, in common with the lower animals, have the same kind of life, and the same propensities; therefore, that life can have no part in heaven.

Intellect, in connection with our animal life, does not make it any better, nor change its nature. In addition to *that* life, we have another life—a life, that the word of God can quicken; but no mere animal can be so quickened. The Apostle said, "Ye hath he quickened, who were dead in trespasses and in sins"—hath he quickened into a higher life, who were wont to live in the lusts of the flesh and of the mind. And again, "if ye live after the flesh ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." "And as many as are led by the spirit of God, they are the sons of God," and no longer the sons of Adam. The testimony of the gospel which you hear from time to time, is the testimony of life to the inner man; and no soul can ever be quickened, except in obedience and subjection to it. You may gather from these few words an understanding which life is acceptable to God, and from you to your Brethren and Sisters, and which life is not. Remembering at all times, that ye cannot serve two masters.

Which will ye serve? Carnal, fleshly nature, or will you strive and pray that you may be quickened into a newness of life; and living the life of the Angels—maintain your virgin characters—that never need to change to be eternal in character? D. FRAZER.

One little cherub from New Hampshire—seven years old—writes us some truths, which we are glad to place before our little readers. Many long sermons have been preached, without containing so much simple Shakerism. The kernel when reached, is: "Confess and forsake sin; live purely, and you are a Shaker without knowing it—regardless of your theology." ED.

How to make a Shaker.

To make a Shaker is to confess your sins honestly, live purely like the little spirits in heaven; you must not hide your sins, because you do not like to confess them; you cannot hold them forever; you will be found out before long, by the light of truth, which will urge you to confess them. You cannot have your own way unless it be right; but will have to obey what you are taught; you will not be allowed to be unclean, nor tell falsehoods among the Shakers, without honestly confessing and repenting of them. If you do not do

this, you cannot make a Shaker, because the people will not bear it very long.

This is true, for I have been taught all this, and more. If I had room I would write you some more about it.

GERTRUDE, Canterbury.

To "owe no man aught but love and good will," is a fundamental principle of Shaker faith. Any persons, therefore, trusting a Shaker, for longer or shorter periods, must do so at their own risks, and without the sympathy of Society. None, within the precincts of Shaker Society, not excepting its officers, have any right to contract a debt.

Love is not lust; these two are opposite. Oil and water cannot blend; neither the generation of the earthly with the resurrection of the heavenly. We cannot live fleshly lives, and at the same time be children of the Resurrection.

NOTICES.—The address of Harvard Shakers, is "Ayer, Mass." The Postmaster General has established a Post Office at "Shakers," Albany Co., N. Y., for which, Senator Fenton has our heartfelt thanks. Inquirers are informed, that our Paper's beautiful appearance is the work of C. Van Beuthuysen & Sons, Albany, N. Y.

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